1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

There ARE Also fishing battues, traps and nets being used. The fishing rites will be described under the head of religion.

Foods.—The Katab has two principal meals, at mid-day and after sunset (generally rather late in the evening, between 8 and 9). He also usually has a snack of something in the early morning. The porridge (*tuk*) of the evening meal is made from *dauro* millet, and it would not suit the palate of the Hausa, as the flour from which it is made is gritty, the result of insufficient milling and winnowing. The soup which accompanies the porridge is made usually of hibiscus seeds (*zuzan*), which the Hausa would only use as a last resort (he seasons his with the fruit of the locust-bean). Salt (or charcoal), pepper and wild tomato are added to the soup. A Hausa would not add tomato to a soup containing meat, but the Katab does not mix his meat with the soup (like the Hausa); he eats it separately. The Katab does not always have the luxury of *tuk* at night. He may be content with a dish of beans (*dijok*) or of *kali* (Hausa *fate*), i.e. guinea-corn seasoned with hibiscus leaves, or of boiled yam. The yams are not pounded and made into *sokara* after the Yoruba fashion. They are boiled in their skins, put out on a mat, cut up and divided by the head of the household, each person skinning his own share. Yams or *gwaza* so treated may form the entire menu for the day, i.e. they may be cooked over night, eaten hot first thing in the morning, eaten cold during the day, and eaten again hot at night.

As regards meat, the Katab eats beef, goat, sheep, chicken, bush pig, monkey, iguana (a particular delicacy among all tribes, Kanuri excepted), rats, etc., but does not (like his Kagoro brethren and southern tribes) eat dog's flesh. He uses his dogs for guarding the compound at night and for hunting. Nor does a dog form part of the bride-price, as among the Kagoro. The Katab commonly sell their dogs to the Kagoro and buy goats with the proceeds. Horse- and camel-flesh are taboo.

Beer (*akan*) is an important foodstuff, and the method of its preparation may be recorded. The guinea-corn is soaked in water for three nights, and is then spread out on a cemented surface, and covered with leaves to protect it from the wind and sun. The grain bursts and is put out in a basket, dried in the sun, and finally milled. The flour is placed in a pot, water is added, and the mixture is stirred regularly throughout the day. It is then boiled and left until the sediment has settled. The

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

241 hemp, and pepper. Fields—none very large in extent—of the staple crop, *dauro* (millet), are often widely scattered in the bush. Guinea-corn is "little grown" and used exclusively for beer, it is thickly interplanted with *gurguzu* ("sorrel," *Hibiscus var.*) and *kalkashi* ("related to beniseed, used in soups"). According to Meek, *acha* (*Digitaria exilis*) is equal to millet in importance, and *aburu* (*D. iburus*) widely grown. Groundnuts also are apparently grown on the bush farms; it is not stated whether these are consumed locally or are primarily a cash crop.

241 476 Heavy work on the bush farms is done under the *gaya* (Hausa "bee," or co-operative work) system, whereby neighbours in gangs move from the farms of one household to those of the next, their services rewarded with beer provided by the head of each household. The *gaya* appears to be organized basically on the principle of locality, but it will be recalled that the local unit is normally also a kinship unit; further, suitors of daughters of each household are obliged to join the *gaya*, and these will not be close neighbours, owing to the localization of Katab exogamous units.

241 242 Owing to the fact already noted that every parcel of land in the Katab tribal area appears to be claimed, shifting cultivation among Katab does not appear to form the "classical" pattern of the Nigerian Tiv. Cole refers to Katab practice as "shifting compound" cultivation, where the home farms are occupied with the house in the middle, thus ensuring that their fertility is kept up by constant manuring; the "bush" farm is worked until its productivity becomes dangerously low. The whole household then moves to the "bush" farm, which thus becomes the "home" farm and is brought back into good fettle by manuring. This version appears to be simplified, for it will be recalled that normally, at Jan Kasa, at any rate, the fields constituting the bush farm may be very widely scattered; it can be assumed then that normally only one bush plot at a time is transformed in this way, and it seems not unlikely that from time to time one or more fields may be allowed simply to lie fallow; this, at least, is the implication of the data relating to loans, cited above. The circuit, however, appears to have very definite limits.

231 Goats and fowls appear to be kept in considerable numbers; sheep are less numerous than goats. Barnicott reported that there were no horses in the Katab area, but that in earlier, more prosperous, years horses and mares were numerous. Cattle are not kept by Katab, apparently, but Brice-Smith states that Fulani animals are always available for purchase by the Hausa butchers of Zangon Katab.

The Daily and Annual Cycles: Foods[13]

461 In the farming (rainy) season, all males "from the time they are old enough to use a hoe," leave the compound to work on their bush farms. A man ordinarily has more leisure in the dry season; building a new compound, or making major repairs on existing houses may take virtually his whole time for a period, but once such work is done, he has time to devote to weaving mats, drinking beer with age-mates and visiting the market, though he may pass days simply relaxing in his compound. The dry season is, of course, important as a time for festivals, both religious and secular, and for contracting primary marriages. A woman's work does not change radically during the dry season although, as she does not have to go daily to the bush farm taking food for her husband, she may have more time to spend gathering firewood and in the market.

262 [273] The most important food of the Katab is millet porridge, served with a soup or gravy of hibiscus seeds, usually highly seasoned. Boiled yams or *gwaza*, eaten hot or cold, may, however, form the entire menu for the day. As is usual in this part of Nigeria, where milk and milk products are scarce, guinea-corn beer is an important foodstuff. Meek states that the Katab eat beef, goat, sheep, chicken,

[13] See Meek, 1931, vol. II, pp. 47–51, for a detailed account.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

bush pig, monkey, iguana, rats, etc., but do not (like the Kagoro) eat dog's flesh. Horse and camel flesh are taboo.[13]

KATAB OF ZANGON KATAB DISTRICT

LOCATION: POPULATION

Zangon Katab District is the south-easternmost District of Zaria Emirate. South of it, still in Zaria Province, are the Independent Districts of Moroa, Kagoro, and Jaba (east to west), and, for a short space between the last two named, a narrow projection from the main body of Jema'a District (Jema'a Emirate and Division), Plateau Province. The Katab proper share the District primarily with Ikulu, Kaje and Kamantan, tribes of the Katab Group, north and west of the Katab, and the Kachichere, south-east; and also with Atsam (Chawai), "Ribawa" (the people of Riban village), both affiliated with the peoples of the High Plateau, and a minor salient of Kurama, in the Chawai tribal area to the east. Zangon Katab Town, seat of the District head (an official of the Emirate entitled Katuka) is primarily Hausa, an island in the heart of the Katab tribal area. Throughout the District there are small enclaves of Hausa craftsmen, particularly smiths, which probably antedate the Fulani conquest, and scattered bands of semi-nomadic Fulani, who appear to have made the District their headquarters for so long that they have adopted the name Kachichere, after their centre, the "Kachichere Plateau." Apart from Zangon Katab Town (population, 1,952, *c.* 1948), there are probably no very great concentrations of population anywhere in the District; it is one of the more densely populated, but the peoples depend largely on agriculture and shifting cultivation prevails, so that it can be assumed that the population is fairly evenly distributed.[14]

The total population of the District was 65,238 in the N.A. Census, 1948–9, and the area approximately 580 square miles,[15] giving a density of 112 per square mile. The population of the Katab tribe was 16,965.[16]

[13] Camels are, of course, a great rarity, occasionally reaching Zangon Katab market in trains from Kano and farther north at the height of the dry season; as has been noted, even horses are not plentiful in the area.

[14] At first sight, Zaria records seem to contradict this statement, showing the population of Gidan Jattau (Jatto) and Zonzon, both Katab, as 2,368 and 2,184 respectively, and, for example, Fadan Kamantan, 3,343, Kamurun Ikulu, 2,956, etc. These figures, however, refer to Village-areas; the size of these is unknown and there is no available evidence that any one of them constitutes a greater concentration of population than any other.

[15] The Census of 1931 gives the area of Zangon Katab District as 316 square miles, and that of Chawai District—later attached to Zangon Katab—as 204 square miles. Something like 60 square miles of Kaje tribal territory was annexed from Jema'a Division, Plateau Province, in 1934. The accuracy of the total given here is doubted by Reynolds, who has estimated the Kaje, Kamantan, and Ikulu tribal areas of the District—slightly less than half the total area of the District, to judge from the map, with less than half the total population—to total "about 450 square miles," with a density of around 68 per square mile.

[16] In addition, 1,820 Katab are returned from Kagoro District, 1,062 from Moroa, and five from Kachia, totalling 19,812 for the Province. (The possibility that those of Kagoro and Moroa may be communities of long standing, referred to by Temple, and perhaps partly or, by now, wholly assimilated by their hosts, is further considered below: see under *Dress*, cf. also Kaninkon; Kagoro.) "Hausa" of Zangon Katab District numbered 5,621, the remainder of the District total being non-Hausa indigenes. No figure is given for nomad Fulani in 1948, whose residence appears to be largely seasonal: in the Chawai area of the District alone the number has been reported to range from a peak of 5,400 (1928) to as low as 2,400 (1932). A. D. Percival estimated in 1932 that as many as 10,000 Fulani passed through the District annually. In general, the Fulani of the District circulate between the Kachichere Plateau and Jema'a, Keffi and Abuja Emirates, southward, and northward possibly as far as the Kano border and the Ningi Bush: there is no record of the effects on the local Fulani population of the virtual closing of the High Plateau to nomad herdsmen in the mid-'30s, which resulted in a mass-movement of Fulani from that area to the Mambila Plateau of the Northern Cameroons and beyond.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

575 "Each candidate on election is given a gourd, but as it was foreseen that indiscriminate blowing would soon familiarise the women with the 'Dodo's' voice, no one is permitted to blow the gourd without the Magajin Dodo's consent.

"Each village has its 'Dodo' head-man, known as the Magajin Dodo. He is the supreme domestic authority and no woman, not even his wife, is allowed to enter what is designated as his 'Dodo' room. The office is hereditary, and as a rule descends from father to son. The Magajin Dodo always wears a goat-skin slung across his back. He is naturally an object of much awe to the women folk, who endeavour to propitiate him with frequent gifts of 'gia,' so that the venerable gentleman is often to be encountered in a hopelessly drunken condition. 593 It is to him that husbands appeal when their wives turn 626 refractory, and a visit from the dreaded 'Dodo' invariably 575 produces the desired effect. When the Magaji visits a disobedient wife, he is always accompanied by one of his four subordinates, called Magadda in Kagoma. The visit is prearranged and the husband plays the part of a willing accomplice in the ensuing farce.

"The approaching visit of the 'Dodo' is announced to the husband by a messenger sent on in front for that purpose. The husband professes to be very frightened and advises his wives to fly and hide in the *nearest* refuge. (This is so that they shall not be far away when wanted.) On the arrival of the 'Dodo' the erring wife is sent for. Should she refuse to come, the 'Dodo' approaches her hiding-place, and addresses his warning; the uncouth sounds made on the gourd being solemnly translated to her by the subordinate who acts as interpreter throughout. A warning is generally sufficient, but should the wife transgress again the 'Dodo' will order her to be beaten.

"To further impress these simple and credulous women with his powers, the Magajin Dodo will sit outside his house and carry on a conversation with the 'Dodo' who is inside. This is done, of course, by hiding a man inside the house who makes the necessary sounds on the gourd."*

595 There is no limit to the number of wives that may be kept, 262 and the first takes precedence over the rest. They are not allowed to eat meat, or much salt, lest they should become fat and therefore unprolific.

846 On the day that a woman gives birth to a child both she 553 and it are bathed in cold water. Two days later the family-head, *i.e.*, the eldest male member of the family, names the child, [845] of whichever sex it be, except in the case of twins, who are named 852 two months after birth by the oldest man in the village. On

* Mr. H. F. Mathews.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

[272] [273]

The pith of wild paw-paw is used to heal wounds, and a hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

752

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

[782]

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the dead beer must be similarly obtained.

[787]

428 429 A grown-up man inherits his father's house, and such wives as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.